THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world*" (I. COR. 1: 18-20).

No. 7, Vol. LXXVI. Thursday, February 12, 1914. Price One Penny.

THE PARABLE OF THE DEFECTIVE BATTERY.

A LABORATORY INCIDENT.

BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE.

IN the course of certain laboratory investigations I had need of a primary electric current of considerable power. My assistant prepared a voltaic battery consisting of a dozen cells of simple type. He followed the usual procedure; but, as I discovered later, gave inadequate attention to the details—those seeming trifles that make or mar perfection.

Each cell consisted of a cylindrical jar, containing an acid liquid in which were immersed a pair of plates, one of carbon, the other of zinc. The cells were connected "in series," so that the strength of the battery was the sum of the power developed by the twelve individual units. The working efficiency, or available and usable strength, was the total force developed less the resistance opposed by the cells themselves. The condition is comparable to that of income in the case of an individual or a company; the gross income includes all receipts, from which must be subtracted all costs if we would determine the net income or actual profit. Or, by another simile, the condition presented by this battery was like that of a mechanical engine, the available efficiency of which is the total energy developed less the effect of friction and all other losses due to imperfect operation.

I was disappointed in the behavior of the battery; its working efficiency was far below what ought to be developed by twelve such units under normal conditions. A casual inspection showed that the cells were not working alike; some of them exhibited

intense activity, and, in all such the contained liquid was bubbling like boiling water, owing to the escape of liberated gases. The jar was a scene of fuss and fury; yet from such a cell there flowed a current so feeble as to be detectable only with difficulty. The energy developed within those foaming and fuming cells was practically used up in overcoming their own internal resistance, with no surplus power for outside service. I found some cells to be almost inert—with no observable action within—and from such, of course, no current was given out; these cells were practically dead. Certain others were working quietly, with little visible evidence of action aside from the gentle and regular escape of gas bubbles; nevertheless, from the quiet intensity of these there issued a current potent to transmit messages from continent to continent beneath thousands of miles of ocean turmoil. By diluting the liquid in some jars and intensifying it in others, by replacing a few poorly amalgamated zincs with better ones, and by other modifying adjustments, I succeeded in restraining the wasteful energy of the abnormally active cells, and in arousing to action the dormant ones. The battery was brought into more harmonious operation—just as the restive members of a twelve-horse team might be quieted to steady action, the unwilling ones stimulated, and both brought into unison with their normal and really serviceable fellows.

However, after all such adjustments had been made, the battery was still unsatisfactory. Its operation was weak, irregular, uncertain, and wholly unsuited to the electrolysis required by the work in progress. At length, having become convinced that the fault was a radical one, that some defect was present which no ordinary patching-up process would remedy, I took the battery apart and subjected each cell to an individual examination. One after another passed the test and proved itself to be in measurably perfect condition, until eight had been thus disposed of; the ninth was seriously at fault. The cell was set aside, and the remaining three were tested; all of these were good. Plainly, then, the inefficiency of the battery was chargeable to that one unit, number nine; and this, as I remembered, had been among the worst of the abnormally active cells. The eleven good units were connected up; and from the battery thus assembled there issued a current fairly adequate for my needs, and ample to operate an electric receiver or to fire a blast, on the opposite side of the globe.

At the first opportunity of convenience I gave closer attention to the rejected unit. There was little difficulty in determining the true cause of the trouble. The cell was in a state of short-circuit; it had short-circuited itself. Through its unnatural intensity of action, as a result of its foaming and fuming, the acid had destroyed the insulation of some parts; and the current that should have been sent forth for service was wholly used up in destructive corrosion within the jar. The cell had transgressed the law of right

action—*it had corrupted itself.* In its defective state it was not only worthless as a working unit, an unproductive member in the community of cells, but was worse than worthless in that it interposed an effective resistance in the operation of the other clean and serviceable units.

Do you wish to know what I did with the unclean cell? I did not destroy it, nor throw it aside as beyond all repair; there was a possibility of its restoration to some measure of usefulness. I searched its innermost parts, and with knife and file and rasp removed the corroded incrustment. I baptized it in a cleansing bath, then set it up again and tried it out in practical employ. Gradually it developed energy until it came to work well—almost as well as the other cells. Yet to this day I watch that unit with special care; I do not trust it as fully as I trusted it before it had befouled itself.

I have called this little anecdote of the defective battery a parable; the story, however, is one of actual occurrence. To me there is profound suggestiveness in the incidents related. Even as I wrought in the laboratory, while hands and mind were busy in the work that engaged my close attention, the under-current of thought—the inner consciousness—was making comparison and application.

How like unto those voltaic cells are we! There are men who are loud and demonstrative, even offensive in their abnormal activity; like unto madmen in their uncontrol. Yet what do they accomplish in effective labor? Their energy is consumed in overcoming the internal resistance of their defective selves. There are others who do but sleep and dream; they are slothful, dormant, and, as judged by the standard of utility, dead.

And again, there are men who labor so quietly as scarcely to reveal the fact that they are hard at work; in their utmost intensity there is no evidence of fussy demonstration or wasteful activity; yet such is their devoted earnestness that they influence the thoughts and efforts of the race.

How like a sinner was the unclean cell! Its unfitness was the direct effect of internal disorder, self-corruption, such defection as in man we call sin, which is essentially the violation of law. In association with others who are clean, able, and willing, the sinner is as an obstruction to the current; the efficiency of the whole is lessened, if not entirely neutralized, by a single defective unit.

If you would have your personal prayers reach the Divine destination to which they are addressed, see to it that they are transmitted by a current of pure sincerity, free from the resistance of unrepented sin. Let those who assemble in the sacred circle of united prayer have a care that each is individually clean, lest the supplication be nullified through the obstruction of an offending member.

For him who will seek with earnest intent there is yet other and deeper significance in the parable.

LIVING FAITH.

(*Concluded from page 86.*)

To bring to your minds incidents in more modern times wherein the exercise of faith has brought a pure and worthy knowledge of God, let us look for a moment back through the past century and consider the lives of the early leaders of the newly restored Church of Jesus Christ. From the borders of Vermont to a new home in New York, moved by the western call, comes a simple farmer family—a Christian man and wife with Puritan honesty and directness. Could better than these be found to receive and deliver a message to the world which would enlighten the minds of men who were struggling for the truth, and give to them a clear knowledge of God's will and purposes? What wonder, then, when the boy Joseph was confronted with the perplexing question as to which church was the Church of God, that he sought enlightenment through the scriptures? and in his perusal of the Bible should read from the epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (1: 5). I say, what wonder that his faith in the promises of God should lead him to seek the Lord for the wisdom which he desired. That sincerity of faith was rewarded by a visitation from God the Father and Jesus Christ His Son, thus proving that the faith exercised by the boy Joseph was pleasing and acceptable to God. So as with David of old, the choice fell upon a mere boy, who was consecrated to be the prophet of the new dispensation. From that day, Joseph Smith's thread of life was woven into the fabric of his country's history. It ran in and out, a golden gleam among the dark strands of hatred and abuse, until at last it was broken by the tragic martyrdom at Carthage jail, June 27th, 1844. Yet another, who was destined to become a leader of wonderful ability, took up the work so nobly and effectively begun, and carried it on successfully.

In the search for new lands and new homes the vanguard of American civilization surged westward; and with it the followers of the newly organized Church, striving to find rest and a place to serve God according to their faith. But abuse, persecution and mob violence followed them, till at last they were inspired to seek a home in the far west, in a desert country—yet a land of promise to these faithful people of God. Under the direction of their accepted leader, Brigham Young, one hundred and forty-four men and three women, with stern and determined faces, traveling by ox-teams, but full of faith and quiet fortitude, wended their way westward over the desolate prairies. These were the disciples of the martyred Prophet—these were the ninteenth century "Pilgrim Fathers." They were breasting the dangers of the desert for rest and peace. Their refuge was marked out for them beyond the great plains and the mighty bulwarks of the western hill. These

pilots of a modern Israel awaited the command of their leader, for he who led them from worse than Egyptian plagues to their promised land was at once a Moses and a Columbus—a lawgiver, and disciple of the meek and lowly Nazarene. Nor was the faith of all these dauntless people lacking. They were God-fearing, never doubting the divinity of the truth which had come to them.

The spirit of the abiding trust which influenced the lives of these people, is made evident when we read a verse of a song composed by one of that sturdy band while journeying westward.

"Why should we mourn, or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this truth to tell—
All is well! all is well!"

Another thrilling, yet tender and pathetic chapter in the history of our Church is the story of the hand-cart veterans, whose devotion to principle led them to sacrifice personal comforts, surmount difficulties and endure hardships even to the giving up of their lives to a cause which they believed to be right. The story of these veterans will be handed down to future generations as a record of a people who were willing, by their acts, to prove the sincerity of their faith; for they attempted and carried out, in the face of almost insuperable obstacles, a pilgrimage unequalled in the annals of known history. What but an undaunted faith and confidence in the promises of the Lord, could have made these people forsake all—cross a continent, measuring its distance with groans for steps and graves for milestones. Suffering, hunger, cold, and almost starvation in order to find a place where they might worship their Creator unmolested. That God approved their devotion and sacrifice is evident in the blessings which followed them in their labors. When God approves and good men and nature combine, what may be accomplished is best written in the history and advancement everywhere evident among the people of God.

I might add numerous other incidents showing that "faith is the assurance of things hoped for," and the principle which prompts all intelligent beings to action. That faith, when based upon the promises of God, unmixed with theories of men, and acted upon, has never failed to bring strength to its possessor, power to meet and overcome obstacles, trials and persecutions, and will sustain man in all good works.

Since faith is the principle, or power, prompting man to act, it is evident that he should cultivate and exercise his faith that it may become a "living faith," giving to him untold powers and blessings. Faith is a divine power which emanates from God. By faith and through it the Lord is able to direct the universe. It is a power

given to man by his Creator whereupon assurance of results in rules applied, or knowledge gained, is predicated. By faith man exists; by it he is upheld, he is changed, or given wisdom according to the will of the Father. Without faith there is no power, and without power there could be no creation nor existence, for "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

It may be argued that faith of itself is not a source of power; that results obtained are due to an external interposition of divine aid, which faith merely secures, and that God, truly loving and kind, would act independently and give it without waiting to be invoked through faith or prayer. In answer to this argument sufficient proof is found in the scriptures, which make very manifest the fact that the Almighty operates in accordance with divine laws. The Lord has said, "Ask and ye shall receive," and accordingly the laws of heaven have been so formulated that the application of their beneficent provisions to humanity is dependent on the faith and obedience of the children of men. For example, consider the defeat of Israel at Ai. A law of righteousness had been violated; things that were accursed had been brought into the camp of God's people. This transgression stayed the current of Divine aid, and not until the people had sanctified themselves was the power renewed unto them.

We have now learned that God is a Being of faith, and that every one of His children is born with a divine spark of faith inherent within his nature; and further, that the assurance that man has of things not seen is faith, and that faith, when exercised, tried and tested, becomes a living principle, which gives inspiration, strength and power whereby its possessor is enabled to gain knowledge of things not seen; also, that man was sent upon the earth to take upon himself a body of flesh, that by actual experiences, and through an exercise of faith while in the flesh, he might gain a knowledge of God—His will and purposes—which knowledge would obtain for him, not only intelligence, wisdom and success in this life, but would also prepare him for the glorious blessings of life eternal with God. We have learned, too, that those who believe and have faith in God the Father, believe also in His Son Jesus Christ. Those who believe are obedient and do the will of the Father, which is absolute and enduring. Even Jesus was obedient to the will of the Father, and thereby "being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

The acquiring of these truths by faith has given man an intelligent and comprehensive knowledge of God—His will and His purposes. It has given us an assurance that when God speaks or makes a promise we can rely upon its fulfillment. Then as God is no respecter of persons, man is sure that His will is unchangeable.

What He requires of one, He will require of all. Inasmuch as the Lord has declared to the world that Jesus is the Christ, and that only by Him can man be saved, we are compelled to acknowledge Jesus as the Mediator between God and man.

The acceptance, too, of the divinity of the mission of Jesus Christ is essential to living faith, for it opens before us a field of research, in which faith is the key that unfolds for us the plan laid down by our Savior which will lead us back into the presence of the Father. Jesus said, "Many are called but few are chosen." Again in Matt. 7: 13-14, He says: "Enter ye at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." A part of Acts 4: 12, reads thus: "For there is none other name under heaven given among men, whereby we must be saved." Again, "I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14: 6). Thus we see that the gospel plan was given to man—a gift from God to direct his life's course. If man refuses the gift through lack of faith, he rejects the mission of Jesus, which is the only means of salvation. We find that Christ was influenced, and to some extent thwarted in His ministrations among men by the faith, or lack of faith, among the people. The common benediction, "Thy faith hath made thee whole," with which He announced the blessing of healing, is proof of this. Then, too, it is recorded in Mark 6: 5, 6, that Jesus in His own country could do no mighty works, being restrained by the unbelief of the people.

It was necessary in the days of Christ for man to exercise faith in order to gain a knowledge of God, and to enjoy the blessings of that knowledge. If necessary then, it is just as necessary to-day that faith in the Father and in the mission of His Son, Jesus Christ, shall be exercised by every individual, if he hopes to reap the reward promised to the faithful people of God. As in former days, the people of God of latter times have been sustained through all their trials, tribulations and sufferings, by the promise of Jesus made after His death and resurrection, and which was to serve as a guide, and the grand test of faith in all ages and generations. It is found in Mark 16: 17, 18: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick, and they shall recover." It is quite necessary that these signs and gifts of the gospel should follow believers in this day as well as in the past; for if their faith is not sufficient to bring to them the temporal blessings of God which are needed and desired, they have cause to fear that their faith is not strong enough to gain for them eternal life and salvation.

(*Continued on page 109.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 12, 1914.

EDITORIAL.

AS TO THAT PROMISED KNOWLEDGE.

"If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17). Such is the comforting assurance which Jesus says shall be experienced, upon compliance with certain conditions, by every son and daughter of Adam, who is sincerely desirous of knowing the truth of the gospel which He taught. His words contain an offer of knowledge which is most precious, comforting and necessary in a world like this where the light of truth is so dimly seen by man in his natural condition. It is a promise, too, which the elders of this Church, who go forth among the nations teaching the gospel of Jesus Christ, as revealed anew from the heavens, are authorized to make in His name to all people who shall hear their voice, or read their written words of warning.

But it must be remembered that though the proclamation is sounded as widely as possible, it is not every one who is entitled to avail himself of its terms. There are many people, too many by far, who are not doing the will of God, and none of this class have any claims whatsoever upon Him for the promised blessing. Their moral and religious character does not entitle them to any special favor from the Almighty. They are not using properly the light which He has already given them, and until they appreciate present opportunities and blessings, it is not consistent to expect that He will show them where and how greater ones may be obtained. Why should some people who understand but little or nothing about the sacredness of holy things, be taken into God's special guardianship? What do some sinners feel of that reverence which should be manifested by every human being for His word, and all things that are hallowed by His touch or sanctified by His Holy Spirit? Can any good reason be proposed why men and women who blink like owls in the light of common moral law, should have the noon-day brilliance of gospel privileges and blessings thrown upon their vision? We fail to perceive a single one. Men are not often converted to the truth as Saul of Tarsus was; and besides, it does not appear that he was much of a sinner except as he was led astray by a failure to apprehend the one truth that Jesus was the Christ. Otherwise his character seems to have been approved of God. No charge of sin was made against him but that of persecuting the followers of the Savior,

and all this he says was done in the sincerity of his heart. The worth of Paul's character was recognized by the Almighty when he was called to the apostleship, and any individuals in these times who are so far advanced in a true moral and religious life as to be prospective apostles under Jesus Christ, are doubtless, as Paul was, fit subjects without further preparation, upon whose minds the light of knowledge can advantageously be made to shine with considerable luster. But we are not now speaking of such exceptional men, but of mankind as they average in moral character. All such have a work to do before they can have a just expectation of realizing the promise of the Savior, or have any ground for claiming that "Mormonism" does not stand the test which its advocates propose. An alleged purpose on the part of any one to put the matter to the proof is of no account whatever, unless there are WORKS of a suitable character which give evidence that the purpose is sincere, and that the search for truth is rightly conducted.

We do not mean that a person must embrace "Mormonism," or this gospel of Christ's kingdom, before he shall know that it is the truth of God; for our elders are particularly instructed to admit no one to the fold of Christ until he or she is thoroughly convinced of its divine character, and has fully considered the consequences of becoming a member of this Church. There is no lesson of scripture which is more persistently taught than that if we love God we will show it by our willingness to do the works which He commands, and with respect to the matter in hand there must be a doing of the will of God before the promised knowledge will be communicated, and how to comply with that will, and to what extent, is a question of importance which all should well consider.

And first let us say that no one has any right whatever to expect the fulfillment of Christ's promise or of the one which our elders make, unless (restricting our thoughts to the latter), he is prepared in his mind to accept "Mormonism" if it shall be made known to him that it is true. This proposition may seem to many like requiring an investigator to put himself in sympathy with this religion before even an investigation of it shall be undertaken. Yet such is not the case. When seen in its true light it is simply a provision which every honest searcher after truth will have to acknowledge is perfectly right and proper. The condition is one that requires a person to put himself in full sympathy with TRUTH wherever found. Just that and nothing more. The condition is not a hard one. It is nothing more than a necessary one, if the investigation is to be conducted honestly. Should one have no love for the truth, or should his love for it not be sufficiently strong to induce him to accept it, upon what ground can he justify his efforts to find it. If a man does not want the truth, why should he seek for it? It is useless to expect the Lord to gratify our

desires, unless they are proper and righteous. If one does not want the wages earned by his labor, why does he toil? If the farmer does not care to garner the harvest, why should he work to bring the crop to maturity? The sanity of that man might justly be questioned, who would, at great labor, open a mine, and expose to view ores of rich value, and then refuse to work his property on the ground that he did not want riches or wealth.

Not every one who has conducted a so-called investigation into this work has obtained a fulfillment of the stated promise Not every one has undertaken the work from proper motives, and, as a consequence, such people have reaped what they have sown. There is no chance to deceive God in any way. Judging from the character of some of these alleged investigators, their purpose has been to get into a position where their charge that "Mormonism" is not true might appear to have greater weight. They have, as we might say, set limits beyond which they do not purpose that the Lord or themselves shall pass. All such people have already made up their minds in the case, and merely demand that the Lord shall approve their judgment. That they fail to get the knowledge promised is a matter of course. The Lord does not wear the garments that men cut for Him to their own order, nor does He dance to their music. The person who investigates "Mormonism" with a feeling in his heart that it is not true, need not expect to be convinced against his will that it is true. To do so would infringe too much on his free agency, which is something that the Almighty does not purpose to control or restrict in its exercise in any way.

Herbert Spencer says, "There is a principle which is a bar against all information, and which will keep a man in everlasting ignorance: that principle is contempt prior to investigation." The truth which is thus expressed is very evident, and where feeling runs so high, as it generally does in religious matters, it applies with particular force to the case in hand. With how much sincerity of purpose could a person engage in any kind of an undertaking to ascertain the truth about "Mormonism" while holding the whole system in contempt. The principles of "Mormonism" and of the Bible are identical, and if the one, therefore, is held in contempt, the other must be, and of what use is it for a person holding such feelings in his heart to go to Him who is the Author of the gospel, and ask for His assistance in making up his mind in regard to its truth? He has already made up his mind that it is false. The whole proceeding savors so much of a mockery of sacred things, that the aid of the Almighty in carrying out the farce need not be expected. Feelings of curiosity, or a disposition to "put the 'Mormon' pretensions to a test," are by no means doing the will of the Father in such a way that His blessing can be claimed; and so we might go the whole round of the motives which might influence people to find out the truth concerning this work; but the only worthy one—one that commends itself to God,

and will result certainly in the communication of the knowledge sought for—is a genuine love of the truth, and a purpose to embrace it wherever found.

This purpose of heart should be shown by works that manifest its sincerity also. To state the case in other terms, people who come to the Lord, or purpose doing so, should, as already stated, be making proper use of the light He has already given them, before asking for anything additional. Who thinks that the farmer who has one field of wheat, which is going to waste through his neglect, need ask God to bless him by giving him a compensating yield on an adjoining field? Should the slothful servant who digged in the earth and hid his lord's money, neglecting his opportunities for improving his condition in life, be rewarded by having two talents entrusted to his care? The parable of our Lord does not teach that he should. What man of business is there who rewards an employee, who is unfaithful in small things, by elevating him to a position of confidence and responsibility where great interests are involved? Who assumes that men who are continually trampling on the moral laws—the common laws and principles of honesty, order, decency and brotherly-kindness which God has commanded—should have a wider and more sacred field opened to them, where their offenses and insults against heaven would be doubly aggravating? Of what use would it be to a man who believes the Bible to be the word of God, but who is, nevertheless, immoral, to have a testimony given him that the Book of Mormon, which condemns the illicit intercourse of the sexes, is also God's word? If he will not obey God's word in one book, it is scarcely probable that he would do so because the prohibition is written in another. Of what profit can it be to tell a man, who is so selfish that every penny he earns is spent upon himself in feasting and carousal, in dress, or in enlarging his bank account, that he should stop that manner of living, and freely give of his substance to succor the poor and the distressed since the "Mormon" doctrines condemn selfishness of all kinds, and are divine? If he will not hear the prophets and the apostles of the early days of our era, he will not hear those whom God has raised up in these latter days?

To ask God for a testimony of the truth of His work, is to seek for a blessing of such worth that its value is too often unappreciated, and though the Lord undoubtedly bestows it in some cases where the recipient is not worthy for one reason or another, there is no warrant for any one to claim the fulfillment of the promise which our elders give in relation to the truth of this work, unless the promised knowledge is sought for because of a love for righteousness, and, further, because the candidate shows his love for it by living up to the light he already has. These conditions are reasonable, and when we consider that the Lord says a man must do the will of the Father in order to get the knowledge or testi-

mony sought for, no one can charge us with having interpreted His meaning in a spirit of illiberality. These remarks have been penned for the thoughtful consideration of some who may feel that their testimony is not so strong as they might wish, and they give a reason why others have not received any light whatever, though they may have made an alleged effort to obtain it.

T. W. B.

CHANGE OF POLICY.

A good deal of space in the *Star* has been allotted for quite a long time past for the publication of the minutes of district meetings and branch conferences, and for notices of socials, entertainments, etc.; but feeling that we cannot grant all the space that such communications require, were they published in full, it has been decided that, unless there are special reasons for making public the minutes and notices mentioned, they will not hereafter be given a place in the *Star*. So many of them are received that we have not published all of them, and in order to give no ground for a charge of partiality, we shall, for the present, adopt the policy of excluding this class of matter from our columns. Such minutes and notices are of purely local interest, and it is hardly fair for us to occupy with them the space that our subscribers who live in distant parts of the world, have a right to demand shall be devoted to reading that is of general interest. We request the elders and saints to sustain us in this policy, and aid us by contributing articles on subjects that are of importance to the readers of the *Star* wherever found. Short contributions, from a few lines up to one thousand words, are especially desired.

Hyrum M. Smith.

CONFERENCE APPOINTMENTS.

London	Sunday, March 8th, 1914.	
Irish	,,	,, 15th, ,,
Bristol	,,	,, 22nd, ,,
Newcastle	,,	,, 29th, ,,
Nottingham	,,	April 5th, ,,
Hull	,,	,, 12th, ,,
Leeds	,,	,, 19th, ,,
Norwich	,,	,, 26th, ,,
Scottish	,,	May 3rd, ,,
Liverpool	,,	,, 10th, ,,
Birmingham	,,	,, 17th, ,,
Sheffield	,,	,, 24th, ,,
Manchester	,,	,, 31st, ,,

LIVING FAITH.

(*Concluded from page 103.*)

The fruits of a living faith in God is shown in the character-development of individual lives. Every man is known by the work he accomplishes, and the wisdom he has gained as they pertain to this life and the purposes of God. As Jesus has said: "Ye shall know them by their fruits. * * * A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. * * * Wherefore by their fruits ye shall know them" (Matt. 7: 16-20). In the second epistle of Peter 1: 2-3, this promise was also given: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." It is through acquaintance with such sayings as this that we learn that it is a knowledge of God and of His will and purposes that gives to man the power, wisdom and inspiration to obtain a knowledge of the things which pertain to this life, and that this knowledge is the effect of faith. We may extend our research as far as our circumstance will permit or require, whether on earth or in heaven, and we will find that the testimony of all inspired men is that all things which pertain to life or to God are the effect of faith; that all learning, wisdom, and prudence is worthless except it is actuated and influenced by faith. This is the reason why the unlearned fishermen of Galilee who were called by Jesus, were qualified in so short a time to teach the things of God to the learned men of their times. They sought for knowledge, wisdom and understanding by faith, and by faith they obtained. This is the reason why Paul counted all things but dross, so that what was once his gain, as he supposed, he called his loss; for to obtain the faith by which he could enjoy the knowledge of Jesus Christ the Lord, he had to suffer the loss of his former glories and powers. This is the reason why the people of God know more and understand more of heavenly principles than all others besides—their understanding and wisdom come by faith. Where there is faith, there is a knowledge of God, and of all things which pertain to this life. Faith brings in its train apostles, prophets, pastors, teachers and evangelists. It brings also, gifts, wisdom, knowledge, miracles, healings and all other blessings which are necessary in order that the possessors of faith may be perfected. When faith disappears from among men, we find in its place strifes, contentions, and darkness.

To the people of God great promises are given. To one is given the word of wisdom, to another knowledge, tongues, prophecy, etc. All of these are characteristic of that faith which emanates from God. But these gifts are not given at all to satisfy curiosity or to convince skeptics; but they are the effects of growth in god-

liness and the power to get the best things of this life, as God sees them, which will in the end justify the injunction that man was given mortal life to learn to know God and serve Him by faith, that through obedience to His will and purposes we may come to know the Father and the Son—whom to know aright is life eternal.

May we, each and every one cultivate and nourish within our heart the spark of divine faith so that it will be to us a power inspiring and impelling us to seek first the great and glorious truth by which our characters are developed, and our lives ennobled and perfected. For by faith are all things accomplished, even the salvation of man.

Lehi, Utah. VIOLET T. WING.

CONTINUOUS REVELATION.

THERE are many people who would be inexpressibly shocked if one should tell them that the word of God is unreliable; that He has made promises that He will not or can not fulfill. But some of those very persons occupy the same position though they do not express themselves in identical words. "How is that"? one may ask. To answer that question is one purpose of these remarks.

Those who are familiar with holy writ know that many of the prophecies contained therein are still unfulfilled; that they cannot possibly be fulfilled except through revelation; for, in the words of Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7). So then in teaching that revelation has ceased, the good Christians of to-day declare the word of God to be unreliable; His promises empty, and void of meaning.

We have been taught from childhood that God is a kind and loving Father, full of justice, mercy and truth; the same yesterday, to-day and forever. This, I think, is the belief commonly held by the Christian world. But this belief, which is based on the scriptures, they contradict, by practically assuming that He is so partial as to favor the people of all dispensations past with direct revelation, while denying it to the people of the present one, whereby He is shown to be so untruthful as to make promises which He had no intention of fulfilling.

After all, why should not God reveal Himself to His children at present as He did in ages past? Why should the idea of new and continued revelation be regarded with so much aversion? Has direct communication with God ever resulted in anything but good to humanity, when the teachings thus received were adhered to? In answer, history turns her pages, revealing an outpouring of health, happiness, success and prosperity, when the world has

lived according to the laws made known through revelation: and troubles, scourges and pestilences have followed when the people have disregarded the voice of their Lord. But the darkest page in the history of the world is that dealing with the era known as the "Dark Ages." The condition of the Christian church shortly after the death of its inspired leaders, will stand throughout all time proclaiming the awful results that would follow, should God remain silent forever.

Some may point to the apostasy to prove that revelation ceased with the death of the apostles. And so it did; but there is nothing to prove that it should cease forever. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59: 1, 2). Here we have the reason why revelation was discontinued for the time being. It was simply because the people had rendered themselves unfit to receive direct counsel.

The Church of Christ was built upon revelation (Matt. 16: 17, 18). If this foundation should be removed, the Church could not stand. There would be nothing but a confused mass of discordant and imperfect doctrines to take the place of the once perfect structure, designed and built by that master-builder—God. The conditions prevailing in Christendom at present are just the evidence required to prove this statement.

This verse found in Rev. 22: 18, is often quoted in support of the theory that there is to be no more revelation: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." To argue thus from this standpoint is to pronounce all prophets and leaders of the people of God who labored in His cause after Moses, impostors (including Christ), for there is a similar injunction in Deut. 4: 2.

The words of Paul to the elders at Ephesus are often used for the same purpose. They are as follows: "Ye know * * * how I kept back nothing that was profitable unto you, but have shewed you and have taught you publicly, and from house to house. * * * For I have not shunned to declare unto you all the counsel of God." It is contended that if Paul declared unto them all the counsel of God, there is nothing further to declare. But this will not hold; for if one persists in clinging to it, he can only make his position tenable by rejecting all revelation given after this utterance of Paul was made.

In conclusion, I will just quote the words of Joseph Smith: "Where there is no change of priesthood, there is no change of ordinances, says Paul. If God has not changed the ordinances and the priesthood, howl, ye sectarians! If He has, when and where has He revealed it? Have ye turned revelators? Then why deny revelation?"

Nuneaton. CLYDE A. RUSSELL.

FROM THE MISSION FIELD.

Changes in Conference Presidency.—Elder William J. Stephens has been appointed president of the Scottish conference to succeed President William E. Moss, who has been honorably released after performing a faithful mission, and has returned home. President Stephens' address is 24 Barrington Drive, Glasgow, Scotland.

Elder Marion Knight has been appointed president of the Newcastle conference to succeed President Cyril Duffin, who has been honorably released to return home, after a faithful discharge of his missionary duties. President Knight's address is 29 Azalea Terrace South, Sunderland.

Releases and Departures.—The following named missionaries have been honorably released and took passage for St. John, N.B., per s.s. *Victorian*, on February 4th, 1914: From the British mission—Thomas E. Briggs, George F. Wells, George Duffin, Semon A. Golding, Ernest W. Carter, George Hay, Albert L. Flitton, William E. Moss, Edsel H. Adams, Verner A. Powell, Cyril Duffin. From the Scandinavian mission—Parley H. Johnson, George D. Peterson, Ole A. Wold, Simon Christensen. From the Netherlands mission—Frank F. Pyott, John J. Sanders, Martinus Barton. There was also one honorably released lady missionary, Rachel P. Duffin, from the British mission. A company of emigrants, numbering twenty-seven, was also on board, in charge of Elders Thomas E. Briggs, Cyril Duffin and William E. Moss.

DIED.

WRIGHT.—At Woodhouse, Sheffield, on January 13th, 1914, John Wright, aged 72 years. Deceased was not a member of the Church, but always defended its cause, and in him the elders found a true friend at all times. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.